THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep*" (LUKE 6: 25).

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THE ANABASIS OF THE SAINTS.*

BY WILLIAM WESTON MERRIVALE.

TO-DAY the mail man left upon my desk a book that opened wide the moss-grown gates of memory and set me dreaming of the old, old days—the days when the "West" was as far away as the Congo is to-day, when the Indian and the wolf held undisputed sway over an empire richer than the mind of man had ever visioned.

And for a time, holding in my hand this book, but seeing not the printed pages, the tide of years receded and my thoughts went groping back and back along the dim galleries of Time until I seemed to stand again, a tow-haired, wondering, wide-eyed child, one inconsequential member of a little group of silent, hostile people gathered on the east bank of the Missouri River, watching a train of white-topped emigrant wagons splashing through the shallow water of the ford.

There were signs of haste and evidences of distress among that little band of emigrants leaving the last outposts of civilization to face the real and tangible perils of the unmapped wilderness. A thousand dangers threatened, and merciless privations must inevitably attend their way. The ruthless forces of Nature herself stood arrayed against them. The pangs of hunger, the agonies of thirst, the uttermost extremes of weariness and despair must be their lot before ever the end of their toilsome journey came in sight. For such as died along the way, the scalp song of the red Indian or the hunger howl of the gaunt gray timber wolf might well be their only requiem, as they had been for others who preceded them—as they would be for many yet to follow.

And yet, they would pass on and on, as though led by a fiery

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cross urged by an impelling force—fainting, falling along the way, finding eternal rest in hasty, shallow, unmarked desert graves perchance, or winning, hollow-eyed and gaunt, their final goal.

To my childish comprehension these people seemed no different from those among whom I lived. And yet I vaguely sensed that spiritually they were set apart. I knew that they had already come a long distance, that they were footsore and weary, that some of them were sick, and that they were fleeing into the wilderness for some reason that I could not understand. There were children in the wagons, some of them no older than myself, and patient, weary, white-faced women. They were not accused of any crime, these fleeing people, but for some reason beyond my childish comprehension the name of "Mormon" was anathema—and these people flying into the inhospitable wilderness were Mormons. Therefore every man's hand was against them. It all seemed very strange and very sad to witness this hurried, harried flight from the haunts of men, and I was greatly troubled in my childish mind.

The book that Uncle Sam's gray-coated messenger brought to my desk to-day, that set me to so strangely dreaming of the past, was a newly printed copy of the "Book of Mormon," on the fly-leaf of which was written in characteristic chirography of the president of the Church of Jesus Christ of Latter-day Saints the laconic inscription, "With best wishes of your friend, Heber J. Grant."

Some day, I hope, the story of the Mormon hegira will be told by some inspired narrator. While my poor and unworthy pen would falter at so high a task, perhaps, as one somewhat familiar with the Mormon development, I may be permitted to essay some brief and sketchy reminiscences of one of the most remarkable religious movements in the history of mankind.

Mormonism was not a sporadic outgrowth. It had its birth at a time when the spirit of revelation was rife in the souls of men. It came to life at the apogee of the greatest upheaval of theological faiths that America has known. In the year 1831, when Mormonism was beginning to gain a hold on the minds of men, William Smith was preaching the Second Advent. The Unitarians and Universalists were making daring inroads on the older faiths. The Reformed Presbyterians had gained a tenuous foothold upon these shores. The Restorationists were preaching the doctrine that all men would ultimately become holy and happy. The Methodist Church, still feeling the personal influence of some of its most fervid and aggressive apostles, was making a tremendous growth. A score of religious movements that the world has now forgotten had flowered and died in the decade preceding the birth of Mormonism. The tremendous influence of Lorenzo Dow, the great revivalist, still swayed the souls and minds of men. It was a time of religious enthusiasm,

theological discussions and fanatical zeal. A time, then, ripe for the inception and growth of a new faith.

Then, too, Mormonism made the distinct appeal of Communism. It was the psychological moment for the promulgation of a religion in which were skillfully blended the spiritual and the material. The community of the Shakers had already become a conspicuous example of a successful communistic religious cult. Mother Ann Lee, passing to her reward, had handed over the keys of her kingdom to Joseph Meacham and Lucy Wright, under whose strong leadership the society was adding to its membership and influence, and Shaker societies had been successfully founded in several portions of the country. Various co-operative movements had lately occurred in both America and Europe which were receiving much attention. Great success had attended the experiments for the bettering of the condition of the working classes by David Dale in Scotland; in France, Charles Fourier's fascinating and ingenious theory of Communism was attracting wide attention; Robert Owen was moulding public sentiment in favor of co-operative societies in Ohio and Indiana; the Harmony Society in Pennsylvania was prospering under the leadership of George Rapp; the Separatists were making the wilderness blossom at their prosperous community of Zoar; and other less noteworthy co-operative and communistic experiments were being tried out at various points.

The success or failure of each of these experiments was predicated naturally upon the strength and wisdom or weakness and lack of wisdom of its leaders. Only the strong can lead the weak—only the wise can guide. A new religion or a new nation builded upon the sand cannot survive. Nature's immutable law commands that a structure, to be permanent, must be erected upon a firm foundation. Mormonism was builded upon a rock, else it would not have survived the storms of contumely, abuse, and ridicule that rendered its early years precarious nearly to the point of absolute extinction.

Had not the Mormons removed when they did to a region so remote, so arid, so inhospitable, so devoid of every natural advantage to tempt the cupidity of man as to insure them from invasion, there to build their "kingdom in a wilderness," it is almost certain that they never could have survived to become as they admittedly have to-day, one of the greatest forces in the temporal and religious affairs of the United Sates.

Three thousand years ago the Israelites, being warned by a vision, went forth to wander for forty years in the Wilderness. In more recent times, indeed almost within the memory of living men, the Mormons, led also by a vision, went forth into a wilderness which they have caused to blossom as the rose.

I hold no brief for the religious beliefs of the founders of the Mormon Church—they may, for all my knowledge to the contrary,

have been religions visionaries, charlatans, impostors—what you will; the Mormons have met with as much contumely and abuse as every other religious belief that has occupied the minds of men since the morning stars first sang together. Remains, however, the shining fact that out of the influence of the Mormon church and through the wisdom and foresight of the Mormon leaders there has been brought to pass the most illuminating example of co-operative enterprise and community well-being in human history.

As no stream rises higher than its source, so no people rises higher than its leaders, and had not their leaders been great men, the Mormon people would never have become the great influence for good citizenship which they have attained in Utah not only, but in Idaho, Oregon, Washington, Wyoming, Arizona, and other parts of the great untrammeled West, as well as Mexico.

Only a few years before that day on which I got my first remembered sight of a Mormon band fleeing across the line which then divided "the desert from the sown," Brigham Young had first crossed the Missouri River at that very spot—the dauntless, courageous, resourceful leader of the most significant hegira since the exodus of the Jews from Egypt.

On the night before this crossing of the river that I have in mind the Mormons encamped in a bunch of cottonwoods a little distance above the ford, and when dusk had fallen some of the whites from the Indian Agency, moved by morbid curiosity perhaps, or else by some stirring of human sympathy—for no hostile hand or voice was raised—gathered in a little group to watch the Mormons as they went about their simple preparations for the night. I, too, filled with a childish curiosity, had slipped away in the falling dusk to make one of that group.

And as we stood silent and wondering beyond the circle of firelight that marked the camp, the voices of the Mormons, raised in song, came to us watching and listening there beneath the stars, in a so solemn and melting cadence that some of the words and the tune itself were imprinted on my memory for all time of the Mormon Pioneer Hymn that served to inspire and comfort many a long and lonely march, to cheer the weary and to bless the dying:

We'll find the place which God for us prepared,
Far away in the West;
Where none shall come to hurt or make afraid;
There the Saints will be blest,
We'll make the air with music ring,
Shout praises to our God and King;
Above the rest these words we'll tell—
All is well! All is well!

The Mormons were the original pioneers of the Golden West—the bearers of the torch that lighted the way for the first thin

trickle of bold adventurers who later began to drift across the plains. Once they had crossed the Missouri River, the tenuous border line of settlement had been over-stepped. Theirs was the first far-flung outpost of civilization between the Missouri and the Spanish missions on the Pacific coast.

At about the time when Joseph Smith uttered the remarkable prophecy "that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by their persecutors, or lose their lives in consequence of exposure or disease, and some would live to go and assist in making settlements, and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains," the popular conception of the western half of the American continent was voiced by Daniel Webster when he said: "What do we want with this vast worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts or those endless mountain ranges, impenetrable and covered to their very base with eternal snow? What can we ever hope to do with the western coast of three thousand miles, rockbound, cheerless, uninviting, and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific Coast one inch nearer to Boston than it now is." The Mormons then were venturing into Ultima Thule. Only a people driven by a great necessity, led by great visions, sustained by great faith, would or could have battled their way as the Mormon people did across the pathless deserts to their Land of Hope.

(TO BE CONTINUED.)

UNBELIEVERS.

In a dark wood where wild beasts lived there once lay a man's boot. How it came there, I cannot say, for no man had been there—at least the wild beasts had not seen one in all their lives. But there the boot was, and when the beasts saw it they all came round to find out what it was. Such a thing was quite new to them; but they were not much at a loss for all that.

"Well, there is no doubt as to what it is, I say," said the bear.

"Oh, of course not," said the wolf and the goat and all the beasts and birds in one breath.

"Of course," said the bear, "it is the rind of some kind of fruit off a tree—the fruit of the cork, I should say. This is cork, it is plain to see," and he showed the sole of the boot.

"Oh, just hear him! just hear him!" cried all the beasts and birds.

"It is not that at all," said the wolf, with a glance of scorn at

the bear. "Of course it is some kind of nest. Look; here is the hole for the bird to go in at, and here is the deep part for the eggs and the young ones to be safe. No doubt at all, of course not!"

"Oh, oh!" cried the bear and the goat and all the birds and beasts, "just hear what he says! It is not that at all."

"I should think not," said the goat. "It is quite a plain case. Look at this long root," and he showed the string at the side of the boot. "It is the root of a plant, of course."

"Not a bit of it cried the wolf and the bear; "not a bit of it. A root? How can you say so? It is not that we can all see."

"If I might speak," said an old owl, who sat in a tree near, "I think I can tell you what it is. I have been in a land where there are more of such things than you could count. It is a man's boot."

"A what?" cried all the beasts and birds. "What is a man? and what is a boot?"

"A man," said the owl, "is a thing who has two legs, that can walk and eat and talk, like us; but he can do much more than we can."

"Pooh! pooh!" cried they all.

"That can't be true," said the beasts. "How can a thing with two legs do more than we can, who have four? It is false, of course."

"Of course it is if they have no wings," said the birds. "Well," went on the owl, "they have no wings, and yet it is true. And they can make things like this, and they call them boots and put them on their feet."

"Oh, ho!" cried all the beasts and birds at once. "How can you? For shame. Fie on you! That is not true, of course. It cannot be."

"A likely story," said the bear.

"Can do more than we can!" said the wolf.

"Wear things on their feet?" cried they all. "On the face of it your story is not true. We know that such things are not worn on the feet. How could they be?"

"Of course they could not," said the bear; "it is false."

"It must be false," cried all the beasts and birds.

"You must leave the wood," they said to the owl. "What you say cannot be true. You are not fit to live with us. You must have said what you know is false. It must be, of course."

And they chased the poor old owl out of the wood and would not let him him come back.

"It is true for all that," said the owl.

And so it was.—*The Nursery.*

We commend this story to our anti-"Mormon" neighbors, who are treating "Mormonism"—the restored Gospel of Christ—precisely the same way in which the birds and beasts treated the

story of the owl, and are clamoring for the deportation of "Mormon" missionaries from this country.

W. A. M.

JUST A CIGARET.

I FOUND him in a prison cell,
A felon doomed to die;
And he hung his head;
Nor a word he said,
As I simply asked him "Why?"

At first the question seemed in vain,
For when at last he spoke,
His muscles twitched,
And his fingers itched;
"Wait, pal, till I've had a smoke."

From the fuming fag he drew long and deep,
Till his breath came a burning hiss,
And the short tip fell
To the floor of the cell.
Then he pointed and muttered: "This!"

"Don't laugh!" he cried, as I looked askance,
"I'm tellin' you on d' square.
No, I don't mean
The nicotine,
But the devil that's lurking there.

"I was drunk the night I killed Jimmy Dunn;
And the rest—well, I forget.
But I never knew
The taste of brew,
Till I'd smoked a cigaret.

"I shunned till then the low street gang;
I never cared to roam,
Till I craved my smokes,
And the vulgar jokes,
That seemed out of place at home.

"Ah, yes, some say these are littte things;
But so are the mustard seeds;
And it's what you start
In a child's young heart
That brings forth flowers or weeds.

"I started wrong—that tells the tale;
Nor fate, nor luck, nor yet
Necessity made a crook of me,
But just—a cigaret."

C. BYRON WHITNEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, FEBRUARY 23, 1922.

EDITORIAL:

IS NOT THIS THE FARMER'S SON?

SOME such paraphrase as that found in the caption to this article was probably in the mind and possibly upon the lips of more than one opponent of "Mormonism" when its supposed author, Joseph Smith, started out upon his remarkable career. And it was deemed by them, no doubt, a sufficient answer to his extraordinary claims.

"A tree is known by its fruit." This proverb, accepted by the wise and just almost as a truism, seems to have no place in the philosophy of some people, especially when a servant of the Lord is the object of their critical contemplation. "What do men say of him?" is frequently the only criterion by which such a character is judged. And how manifestly unfair it is. When a prophet comes from God with a message for mankind, what matters the name given to that message or to that messenger, by those unfriendly to the cause he represents?

Those who rejected the Man of Nazareth when he declared himself the Son of God, doubtless thought they had disposed of him effectually when they referred to him sneeringly as "the carpenter's son;" this slight, with others put upon him by his neighbors, causing Jesus to remark: "A prophet is not without honor save in his own country and in his own house."

His nearness was against him. There was no "distance" to "lend enchantment to the view." His name and humble vocation made his marvelous profession seem impossible. It could not be that God would make a prophet out of a carpenter's son—a prophet mightier than Moses or any of the ancient seers—and give to him such a common name as Jesus, which is another form of Joshua. It was unbelievable, absurd, to most. Therefore were they justified, as they supposed, in withholding from him recognition and honor.

As with the carpenter's so with the farmer's son—each was objected to upon similar grounds. Nor was it a new thing in human experience. It had occurred many times in other ages when God had sent prophets into the world. Probably most of them were selected from among the plain people, and were com-

paratively unknown to men when the Lord called them. Moses was a signal exception. He had been reared as a prince in the palace of the king of Egypt; but that was because Pharaoh's daughter, having found the homeless infant at the water's edge, thenceforth had charge of him and his education.

Prophets are not chosen for their worldly culture or their social position. A plain-going farmer, no less than a college professor, may be gifted with prophetic power and be called to exercise it for the benefit of his fellows. Amos, according to his own statement, "was no prophet," nor "a prophet's son." That is to say, he had not been trained in any school of the prophets, such as existed in Old Testament times. He was not, like Jeremiah, the son of a priest. He was a herdsman and a fruit gatherer when the word of the Lord came to him: "Go, prophesy unto my people Israel."

A prophet's name, his birthplace, and the character of his everyday calling are matters of little moment compared with other things pertaining to him. What of his state and standing before he came on earth? That is a far more important consideration. God's prophets are chosen before they are born, and are sent into the world as He needs them. Their aims are high and holy; they desire the welfare and happiness of the race; yet almost invariably their motives are misunderstood, and they and their followers are opposed and persecuted.

Does this man come from God? That is the vital question, when a prophet or one professing to be such appears. And his word alone need not be taken as conclusive. There are ways and means of testing a prophet's claim—and that, too, without awaiting the fulfillment or non-fulfillment of any prediction by or concerning him. Honest, prayerful men and women, with even modern discernment, need not be deceived. "Many false prophets are gone out into the world." But there is a Spirit that discerns between true and false, between spurious and genuine, and anyone who seeks it aright may have "the inspiration of the Almighty" which gives to the spirit of man "understanding." Moreover, the Letter as well as the Spirit is a guide. What has been revealed helps to interpret what is now revealed. Truth is always consistent with itself. Heaven-inspired men do not contradict each other. Their teachings harmonize and are dependable. "Try the spirits." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Were these tests applied to Joseph Smith and his teachings, in the early part of the nineteenth century? Yes, by some; and they received the promised testimony of the Truth, the absolute evidence of the divinity of this Prophet's mission, and of the soundness of the doctrines advanced by him. But by far the greater number of those to whom he fain would have ministered rejected him summarily and without investigation. To them he

was only "Joe Smith"—"Old Joe Smith"—old, indeed, in wisdom, though young in earthly years, yielding up his life as a martyr at the early age of thirty-eight. His claim to being an oracle of God was deemed preposterous, blasphemous, and his religion, the pure Gospel of Christ, was denounced as the world's worst delusion and snare.

But bad names, wrongly bestowed, hurt the giver rather than the receiver. Blame and ridicule, when applied to the righteous, are badges of honor, worn by true prophets and true principles in all ages. It does not do away with a man of God to pelt him with nicknames and opprobrious epithets. Persecution may put an end to his earthly career, but it cannot confute his claim nor invalidate his testimony. The name of the martyred modern Seer, despite the clouds of calumny enveloping it, shines out from amidst the darkness that comprehended him not, His glorious Lord and Master, crucified as an impostor, put to death for maintaining that he was more than the world believed him to be, gave the only Name given under heaven whereby men can be saved.

O. F. W.

MISSIONARY WORK IN ARMENIA.

In a letter to President Orson F. Whitney, dated Aleppo, Syria, January 21st, 1922, Elder Joseph W. Booth, who has charge of mission work in Armenia, says: "The inclosed tract is one of an edition of 5,000 I have just published. It is my intention to supplement it with larger ones. The tract contains our Articles of Faith, Scripture quotations substantiating our doctrines, and the following statement relative to the fruits of Mormonism: A desert made to blossom as the rose; a happy, industrious people, without a beggar; ninety-eight per cent. of the children able to read and write; nearly 2,000 missionaries in the world preaching the Gospel free of charge; eighty per cent. of the people owners of their homes; an exceedingly high birth rate, with only 9 deaths to the 1,000; persecuted and opposed for 90 years, yet the most steadfast religion in the world. We invite you to investigate these things before you pass judgment.

"Last Sunday, at the invitation of a minister, I addressed an audience of about 600 people, teachers and children, at an orphanage here. It was truly a happy experience for me. I spoke on the coming of the Savior, and about some of the things which are to take place before that great event, namely: The gathering of the Jews; the building of a great temple; the restoration of the Ten Tribes; another great and terrible war; earthquakes, pestilence and famine; the sun to be darkened; and the two prophets who are to prophecy in Jerusalem for three and a half years. Great interest was manifested in what I said.

"Nearly 100 people here will be ready for baptism in the near

future, and I am thinking what a splendid thing it would be if you could be with us at that time. What a treat it would be to the poor saints in this isolated part of the world. Come, if possible; you will receive a royal welcome. You ask about my financial policy. I am carefully feeling my way out of the difficulty. Work is very scarce. I am advancing a little money to certain of our members and friends, to enable them to start up small industries of their own, so that they may furnish employment to members of the Church. If they succeed, I will extend similar aid to others. I hope before long to have the mission self-supporting."

TOLERANCE.

THE *Western Evening Herald* (Plymouth) in its issue of the 9th inst., published the following editorial which we commend to the persecutors of the "Mormons" in this country, in the hope that they will profit by it:

"With some trepidation, lest we should be misunderstood, we comment on the activities of Mormon missionaries and the attitude of some sections of the community towards them.

"If we take the liberty of parody we do not essay either to bury Brigham Young or to praise him. It may be true, or it may not be true as his disciples allege, that hostility to the cult arises out of prejudice and religious intolerance and is based upon stories, repulsive to British ears, which are without foundation. That polygamy was once countenanced is true; that it is discountenanced in deference to the will of the United States Congress is not denied.

"But all that is beside the point we have in mind. A Britisher believes in liberty; particularly does he believe in religious liberty. The Mormons, or Latter-day Saints, regard their beliefs as a religion, and providing they are sincere in their professions, what is more natural than that they should seek to spread their Gospel, just as the Christian churches feel it is a duty to carry their message to people who acknowledge religions of even greater antiquity than Christianity? Therefore, it behooves British people, safeguarded by their laws against the abuse of liberty, to be tolerant. It is almost amusing to think of the North Quay at Plymouth—the forum we might almost say of heresies, political and religious, according to some critics—refusing hospitality to free speech. Moreover, persecution will not kill a cause; it makes martyrs and gives advertisement. Common-sense will in the main prevail in this matter of Mormon propaganda better than threats of violence to individuals, and, when all other arguments have been used, there remains our belief in freedom of speech to help us tolerate, with such patience as we can, the expression of views with which we disagree."

DOES GOD'S CHURCH POSSESS DEFINITE PROOF OF ITS OWN AUTHENTICITY?

By Professor J. E. Hickman.

Truth needs no apology. Time and experience vindicate it. It establishes its claim in the courts of last resort—human experience and God's approval. At first when truth appears unheralded into the theories of men, which are mixed with fact and fiction, like "iron and miry-clay" in the feet of Nebuchadnezzar's image, then opposition arises fierce in its denunciation of the new truth.

A new system of truth is calm in its claim and dignified in its defence, while error rages in its denunciation of the encroaching system. This has been the story of the ages. It comes down to us from ancient Egypt. We read the cruel decree of Babylon against Daniel and his fellow-Hebrews, and we see through the pages of history the unparalleled brutality enacted against the early Christians in the days of Nero, Domitian, and Valerian. The history of cruelty and ignorance repeated itself in the hatred and banishment of the "Mormon" people.

The Church of Jesus Christ of Latter-day Saints brings to the world the restored Gospel, with all its gifts, power and authority. To vindicate its claims the Church marshals the Scriptures, ancient and modern, as witnesses of truth. It stands four-square to all Scripture and the truths of developing Science. When I see a church changing its tenets to keep abreast of progress, then I know it either did not possess the truth or does not possess it now. Truth cannot be changed and still be truth. No progress outruns it. Truth always leads.

Therefore, when Christ established his Church he built it on truth, and it cannot be changed and still be Christ's Church. When he established his Church in Judea, he chose first Apostles. When he established his Church amongst the Nephites, he chose first Apostles to lead it, and gave them authority. When he founded his Church anew in this dispensation, he chose first Apostles. After Christ's choosing Apostles in each dispensation further organization of his Church followed, for they had the authority to complete his work.

The Apostles are the ones who hold God's authority to seal, bind, loose and bless; to preach his Gospel on earth. In this dispensation when he established his Church anew—for it had been taken from the earth—he sent Peter, James and John, who ordained Joseph Smith and Oliver Cowdery Apostles, to bear the keys of his kingdom on earth for the last time. They, having authority, ordained other Apostles. To the Apostles were given the keys of the kingdom, and it is the duty of the Twelve to ordain and set in order all the other officers of the Church. There are three presiding High Priests who form a quorum of the Presi-

dency of the Church. The Twelve are under the guidance and direction of the First Presidency, yet they, the Twelve, form a quorum equal in power and authority to the Presidency of the Church. "The Twelve are a traveling presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the Church and regulate all the affairs of the same in all nations: first, unto the Gentiles, and secondly unto the Jews." The Twelve have power to send messengers to preach the Gospel and open the door of God's kingdom unto any nation whithersoever they are sent. This is the sacredness of the organization of God's Church and the Twelve are his viceroys on earth. Anyone coming with a church or Gospel, without divinely-chosen Apostles bearing the keys of the kingdom, may be known for a usurper, guilty of treason before high Heaven.

When the Prophet Joseph Smith was martyred, some people, not knowing the Scriptures, nor having the Spirit of God to discern the truth, left the Church. Yet, before the death of the Prophet he conferred upon the Apostles all ordinances and keys. Some of the saints wondered if it were the will of God for his people to be led by the Apostles into the Great American Desert. At the time of the dedication of the Kirtland Temple, in 1836, amidst other visions which the Prophet Joseph Smith beheld, he says: "I saw Brigham Young standing in a strange land, in the far south and west, in a desert place, on a rock in the midst of about a dozen men of color. He was preaching to them in their own tongue. I saw the Twelve Apostles of the Lamb that are now upon the earth standing together in a circle, much fatigued. I finally saw them in the celestial kingdom of God." How literally the first part of this vision was fulfilled when the saints went to the Rocky Mountains! In the desert wastes of Southern Utah, Brigham Young went many times with the Twelve Apostles to inspire the saints to build up those desolate lands. There he talked to the Indians and admonished the saints to keep God's commandments.

Daniel says: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people." The Church of Jesus Christ of Latter-day Saints is the only Church which claims to be divinely set up in the last days. If anyone thinks this Church will fall, or be given to another people, he does not understand the Scriptures.

Keep in mind, reader, that this Church is established in the tops of the Rocky Mountains. But what significance has this? Isaiah, with the eye of the Seer, beheld that in the last days the Church of God should be found high and lifted up, and that the Lord's House should be established in the top of the mountains, and exalted above the hills, and all nations should flow unto it. "And many people," said the Prophet, should say: "Come ye, and let us

go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law."

Like a master engineer who locates lines of longitude and latitude, maps out townships and sections, as well as describes the country through which he surveys, the Lord not only describes the constitution, character and workings of his Church, but he defines the geographical position and extent. So vivid have the Prophets, ancient and modern, described God's Church in these the last days that no one need err in his judgment.

Joseph Smith prophesied in 1842 that the saints would be driven to the Rocky Mountains and would there become a mighty people. At the time of the saints' banishment the Rocky Mountains were included in the Great American Desert. The cruel banishment of the "Mormon" people and the desert to which they went most wonderfully parallels the description given by Isaiah (ch. 35). In this chapter he describes the sterility of the desert. In poetic language he says that the wilderness and the solitary place should be glad for the coming of that people, for the desert should rejoice and blossom as the rose. The desolate waste should even take on the glory of Lebanon and the excellency of Carmel and Sharon.

The banishment of the people which Isaiah describes must be terrible, for he says: "Strengthen ye the weak hands and confirm the feeble knees. Say unto them that are of a fearful heart, Be strong, fear not, behold your God will come with vengeance, even God with a recompense." How truly the Latter-day Saints fulfilled this description. Many of the people weakened and grew heart-sick, feeling they could not endure the banishment and the terrible ordeals accompanying it. Brigham Young, seeing the situation, asked William Clayton if he could write a hymn which would give encouragement to the sick-of-heart and feeble knees. So in one night William Clayton wrote that memorable hymn: "Come, come, ye saints, no toil nor labor fear," which was sung night and day across the 1,200 miles of trackless wastes.

Brigham Young and his leaders encouraged the people, telling them that great good would come to them through their obedience in going to the Rocky Mountains. How truly the words of Brigham Young and the Prophet Isaiah have been fulfilled. Going on to describe the desert to which God's people were to go. Isaiah said that in the wilderness waters should break out, and streams in the desert. The parched ground should become a pool and the thirsty lands springs of water. Nearly every valley in the Rocky Mountains has fulfilled this prediction, for nearly every valley has been drained because of swamps, springs, and pools of water.

He that reads let him understand, for can any church other than the Church of God fulfill the utterances of the Prophets

concerning the work of the Lord? When men come to you, claiming to be representatives of God's Church, turn them to the Prophets and ask such claimants to square their church, its doctrines, its geographical position with the Scriptures. In every case they will lamentably fail, for only the Latter-day Saints fulfill the Law and the Prophets.

FROM THE MISSION FIELD.

Released.—The following missionaries were honorably released, and sailed for home, Friday, the 17th inst., per. s.s. *Minnedosa*: John J. Kirby, James Schwartz Smith, and John M. Robinson.

Memorial Service.—At the Leeds branch of the Leeds conference a memorial service was held January 22nd, 1922, in honor of Sister Mary Emily Mitchell, who died January 1st. She was the wife of Brother Samuel Mitchell. A host of friends were present, showing the respect they had for the departed. The appropriate remarks of the speakers, President Harry S. Stoker and Elder William Naylor, were much appreciated by the listeners.

Socials.—Tuesday evening, February 7th, 1922, the Nottingham Mutual Improvement Association gave a social in the meeting-room. A program of vocal and instrumental music, recitations and games was greatly enjoyed. The association is meeting with success; the members and friends who attend are enjoying the lessons taken from the *Improvement Era*, "Sources of Joy and Factors of happiness."

The Lowestoft Branch Relief Society held a successful social Saturday evening, February 11th, at the branch hall. A program was rendered and games were played, making it a very enjoyable evening. President Wilson and Elders Crowther, Coulam, Petersen, Blood, and Allen, were present.

Meetings in Nottingham.—A meeting of Elders was held at the Conference House, 84 Robin Hood Chase, Nottingham, February 4th, 1922, at 11 a.m., President Harold E. Brough presiding. There were also present: Elders Abraham Noble, J. Max Toolson, Charles H. Last, William Hunt, John W. Robinson, Walter Stevenson, J. Howard Valentine, and Sisters Annie E. and Julia T. Noble. Each spoke encouragingly with reference to missionary work and bore a strong testimony. At 4 o'clock a meeting of presidents was held, when representatives from all the branches reported. The work was progressing, they said; the newspaper persecution had aroused interest and there was a marked increase in attendance at the meetings. A few valiant souls, non-members of the Church, had stood up in defense of the missionaries

and the cause they represent. At 5:30 refreshments were served. At 6:30 a Priesthood meeting was held, to which the saints had been invited. Brother George William Thompson, of Eastwood, gave an address, "The Melchizedek Priesthood," and Elder Charles Henry Last spoke on "The Aaronic Priesthood." Three very profitable hours were spent.

DIED.

JACKS.—A funeral service over the remains of Sister Eleanor Jacks, of the South Shields branch, was held at the home of Sister Elizabeth Mills, 29 Arthur Street, Hepburn Colliery, on December 30th, 1921. President Osmond C. Crowther presided. Sister Jacks was seventy-two years of age, and was an active member of the Church for the past forty-six years. She went to Utah in 1901, but returned to her native land with her husband the following year.

DREW.—February 1st, 1922, at Norwich, Sister Anna Nichols Drew. Deceased was born August 14th, 1880, and was baptized into the Church of Jesus Christ of Latter-day Saints September 1st, 1892. She is survived by her husband and three small children.

FEARN.—On Monday, January 9th, 1922, a funeral service was held over the remains of Sister Isabella Fearn, of the Derby branch. Deceased was born at Longford, Derbyshire, January 6th, 1846. She was baptized April 13th, 1899, by Elder E. W. Stringfellow. The funeral service was conducted by Elder Abraham Noble. Elders John W. Robinson, J. Howard Valentine, Sister Annie Noble, and Brother Wilfred Bradley also took part.

ORTON.—January 11th, 1922, a funeral service was held over the remains of Sister Mary Ann Orton, Hucknall branch, Nottingham conference. Elder Abraham Noble presided, and Brother Samuel Pears, president of the branch, conducted the service. Appropriate addresses were delivered by Sisters Annie E. and Julia T. Noble, and the grave was dedicated by Elder Abraham Noble. Sister Orton was born August 1st, 1894, at Wheabor, Derbyshire, and was baptized into the Church June 8th, 1901, by Elder Stephen W. Walker.

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